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Garaudy brings revisionism to the Arabs; Abbe Pierre stands fast in France

Roger Garaudy, the 83-year-old French intellectual currently being prosecuted in France for the revisionist chapters of his book on Zionism, has defied his accusers by boldly bringing his theses to the attention of the Arab world. This summer the former French Communist Party theoretician traveled to Lebanon, Syria, and Egypt to discuss that book, *Les Mythes fondateurs de la politique israelienne* (The Founding Myths of Israeli Politics), which has now been translated into Arabic (the booklet is available in either English or French from CODOHWeb).

Garaudy, who converted to Islam in 1982, was received in government circles, and met as well with religious leaders, intellectuals (including, reportedly, the Egyptian writer and Nobel laureate Naguib Mahfouz) and journalists.

Garaudy is undoubtedly the most influential Westerner ever to bring the revisionist case against the Holocaust story to the Islamic world. Esteemed as an intellectual, a long-time anti-imperialist, and a Muslim (although not a radical Islamist), Garaudy makes a revisionist connection to Muslims and Arabs that to date has been doubly difficult for other revisionists. Doubly difficult because their Western, Christian heritage and perspective has hampered understanding; while at the same time, their Middle Eastern listeners, predisposed to accept all things anti-Zionist, have either viewed the Holocaust story as simply one more among many Jewish hoaxes or sins, or been disposed to accept the reality of the myth (sometimes even lamenting that Hitler didn't "finish the job").

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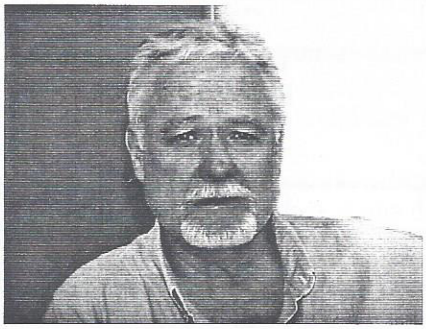
Roger Garaudy talks as an Arabist and a Muslim. In place of sterile Jew-baiting, his book *Founding Myths* offers a thoroughgoing critique of the victors' justice at Nuremberg, and a 38-page documented summary of the case against the Holocaust story. This last, which has led to its author's prosecution, clearly shows the hand of Robert Faurisson, and offers to Arab readers an excellent introduction to the case for Holocaust revisionism, in a context (a famous French Muslim intellectual's attack on the theological and theoretical underpinnings of Zionism) that will surely make the book a bestseller. (The Holocaust revisionist section of *Founding Myths*, completed just last year, supplies an excellent review for even knowledgeable revisionists in the West, and a fine introduction for newcomers.)

In the meantime, over the summer in France, the machinery of the French state clanked forward in its preparations for the trial of Roger Garaudy under France's Loi Gayssot, which makes it a crime to challenge the Holocaust story. The trial is currently scheduled to take place before the end of the year. The charges against Garaudy and the usual book distributors' smother-out have not entirely prevented the sale of his booklet (which is published by Pierre Guillaume, longtime publisher of Robert Faurisson and other revisionists): as of July, over 17,000 copies of *Founding Myths* had been sold. (As this issue of *SR* goes to press, we learned that a Japanese edition is being planned.)

Scarcely less interesting than the saga of Roger Garaudy has been the continuing odyssey of Henri Groues, the Capuchin monk, former member of the French National Assembly, activist on behalf of the homeless and immigrants, and winner of the Balzan Prize for humanity, peace and brotherhood between peoples, who is renowned in France and elsewhere as the Abbe Pierre, a code name Groues assumed during his wartime work with the French resistance. As related in *Smith's Report* #33 (June 1996), Abbe Pierre, an old friend of Roger Garaudy, at first praised *Founding Myths*, then withdrew his remarks under intense pressure from his old friends among the Jews, the left, in the Catholic hierarchy and in the French establishment.

But he refused to condemn Garaudy, the condition for the readmission of the octogenarian priest, who helped numerous Jews flee France to Switzerland during the war,

(Continued on page 3)



Bradley R. Smith

Smith and David Irving speak at IHR special meeting

On September 7th I made the 4-hour drive from Visalia down to Costa Mesa in Orange County to address the IHR Special Meeting and schmooze with friends. David Irving was the main attraction, speaking about his current troubles with the thought police on three continents, which he did with a concentrated force and some humor, though it is clear he is becoming increasingly angry over the unremitting censorship and sabotaging of his life's work.

The meeting at the Marriot Suites was quite a success. Promoted conservatively and primarily to Southern Californians, it drew more than a 100 attendees. Extra chairs had to be brought in for the overflow. The lecture room was directly off the small main lobby, and anyone could have walked in. Not a hint of trouble arose. The situation now is very different than it was 10 years ago, when every IHR meeting was an adventure that had to be managed with the tactical genius of a Jeb Stuart to avoid a confrontation with the JDL and other forces of darkness.

One of Irving's recurring themes the last couple years is that he is not going to take it anymore, that he is going to "fight back." That is, he is going to use the law here and abroad to protect his good name, to demand legal redress everywhere possible for libel, slander, censorship and every other little maneuver the Lobby is using worldwide to destroy him and his work. Who is there who does not wish him every success in nailing those people to the wall? If anyone can do it, Irving can.

I've had my own problems with being slandered, censored and shut down. With one exception (Harvard lawyer Alan Dershowitz), I was never tempted to think about legal redress.

When I got into revisionism I had already been through one censorship trial (in 1961, when I was prosecuted for selling Henry Miller's *Tropic of Cancer*). At that time I discovered first hand how artificial, I suppose I want to say phony, these proceedings are. There's good reason why they are termed media circuses. I don't mind a media circus so long as I'm a free agent and can be honest. But when I have to participate as a player in a legal proceeding, where honesty and truth are no more important than arcane technicalities of law and the subjective whims of lawyers, it isn't worth it to me.

I knew from the beginning I would never argue about the technicalities of gas chambers, or the great historical questions that revisionism introduces, but that I would work with free press issues and encourage intellectual freedom. I would find one way to get the message out, and when that way no longer worked I would find another, then another until so much information had leaked to the public through the barriers of media and the intellectuals that an open debate would be forced. I used newsletters, radio and TV, a book, public speaking, the Campus Project, the Internet and so on.

I asked the IHR audience, if they wanted to understand how I see my working method, to think of a Stephen King horror novel. To visualize a dark forest in the middle of the night. There would be a "safe-house" in a little, spooky clearing. Inside would be operatives working for the Simon Wiesenthal Center, the Anti-Defamation League and the rest of those people. Those inside the house believe they're secure and can go on safely with their censorship work.

They don't know it, but at this very moment an alien slime from outer space has enveloped their roof and is sliding down over the outside of their walls. In reality it's not an alien form, it's me in disguise. I'm looking for a way to get in. No matter what, I'm going to have my way. I seep in under a window that's not quite closed. I start to work through the chinks in the wall. I ooze under the front door, then around the edges of the back door. It's no use shooting me because in my alien-slime form the slugs just go straight through, then my holes seal shut. No use trying to keep me out. I'm coming in here or I'm coming in there. It's inevitable. They've got to get used to it.

Suddenly I sloosh down the chimney and pour out into the main sitting room. The agents inside--they've never seen anything like this. The sheer inexorability of it. They react at night to alien slime from outer space like they react in daytime to the presence of intellectual freedom. They hurl their most terrible curses at this presence. Then they run for their lives. They tear through secret doors and passageways out into the darkness. But I have them covered, literally. They think they're finished. As I embrace them in a tidal wave of slime they cry out for mercy. But they're not in danger. I don't want to hurt them. I only want to *talk* to them.

It's like that in my regular life. No matter where the Lobby's agents are, I'm going to reach out to them. Their curses don't wound me. Their slander goes in one ear and out the other. Every once in a while I experience a little flare-up of annoyance. I see it as a weakness in my character. My job isn't to be annoyed but to find every crack in every wall of censorship keeping revisionist

theory, and thus intellectual freedom, from the people. The Lobby is in a weak, defensive position. Even the Rabbi Hiers understand in their hearts that to live as a human being there is no workable defense against intellectual freedom, no escape from it.

(I can see it now. The headline in the next SWC newsletter, *Response:* "Smith Is Slime. Says So Himself.")

The genius of the Holocaust Lobby is demonstrated by how it has been able to reduce the immense complexities of public discourse related to the history of the 20th century to a one-word slogan -- Hate! Those who agree with the censors are moral people who know how to approach the key cultural issues of the age, while those who disagree are haters and should not be allowed to take part in pubic discourse. These geniuses have discovered how to exploit 20th-century man's new sensibility that informs us that it is not fully human to hate others for what they can not change. In the grip of their genius they have convinced themselves that they are hated because they are more human than all others.

Mark Weber, David Irving, Bradley Smith & Greg Raven. Harmless revisionist scholars and activists pose peaceably and smiling at IHR Special Meeting on 7 September.

When CODOHWeb was shut down at about one minute past midnight on the morning of July 4th, I was, of course, reminded that it was on that same date, twelve years before, that the Institute for Historical Review had been torched. I supposed it was mere coincidence. It didn't occur to me, until others brought it to my attention, that maybe someone was sending me a message. Some particular person. It was just *too much* of a coincidence. Reviewing the development of CODOHWeb in the months before the shut down revealed an interesting pattern.

On 20 December 1995 the U.S. Congress passed House Resolution 316 "deploring" revisionism and revisionists for antisemitism and racism (hate). There was not a single vote cast against H.R. 316. In February CODOHWeb posted the introduction to David Irving's biography of Goebbels where, even while the moralists were preparing to censor it in America. In May, while Roger Garaudy was under ferocious attack in France for having published *The Founding Myths of Israeli Politics,* we made the entire text available to all Frenchmen and to the world. In June we began posting *Grundlagen zur Zeitgeschichte* (Foundations of Contemporary History) edited by Germar Rudolf, and featuring articles by such revisionist luminaries as Robert Faurisson, Fritz Berg, Carlo Mattogno, Ingrid Weckert, Rudolf and others. Rudolf had been sentenced to jail and his book ordered burned by a German court, and he had fled his homeland. There we were, zapping it right back into Germany, where the percentage of computer literate men and women equals our own. Now we were in the big-time. On 2 July we sent our first email package to 120 talk show hosts around the country, suggesting a discussion about whether the Holocaust controversy is an historical or a religious issue. On 4 July, at one minute after midnight, CODOHWeb was closed down, without warning, by its server.

I think I may see something of a pattern here. The Institute for Historical Review burned to the ground on the morning of July 4th, 1984. CODOHWeb shut the morning of July 4th, 1996. It's as if someone were speaking to me directly. It's not really possible. That's conspiracy talk. Am I to imagine some fat cat in Hollywood or West Los Angeles consciously designing such a warning, amused at his own invention and patience? I don't think so.

The following Saturday afternoon I was at the Orchard hardware store picking up a bamboo rake and a bag of kitty litter and after awhile I noticed I had put four smoke detectors in my shopping cart. I already have two smoke detectors in our house. I felt a moment of embarrassment. I put one of the four back. I think five will do it.

(Garaudy -- continued)

to the good graces of the various Jewish or humanitarian agencies which expelled or condemned him, including Emmaus, which the Abbe Pierre had founded in 1949 as an international association of hostels for the needy. Deserted by most of his friends, pilloried by the opinion-makers of a nation that had only a few years before esteemed him as one of the "most beloved" men in France, dogged and pursued like the fugitive Jews he had aided or, in the postwar, like some of ex-Vichy men he had fought, the Abbe took refuge in a Benedictine monastery in Padua, Italy.

The Abbe Pierre returned to France soon enough, however. The international media began to issue accounts of his recantation, which have proved self-contradictory and, at this point, premature. For example, the *International Herald Tribune* titled its 23 July report "Abbe Pierre Backs Off on Holocaust Doubts," but

substantiated it with this quotation: "Having seen the way my remarks on the works of Roger Garaudy have been exploited by currents of opinion which play on the dangers of anti-Semitism and neofascism or neo-Nazism that I have fought against and will continue to fight against, I have decided to withdraw my remarks."

Where does the Abbe Pierre stand on Garaudy and his book, then? Responding to an invitation from the French daily *Le Monde* to do a full-page piece, the Capuchin monk wrote a six-page article. In it the Abbe Pierre made clear:

--that he was publishing the article, despite the request that he not by Cardinal Lustiger (a Jewish convert and Holocaust cultist), Archbishop of Paris;

--that he had written Israeli Prime Minister Shimon Peres before the last election saying: "...I cannot be silent regarding the evil visited on you, on Israel, and on the hope of an end to all the miseries of the Middle East by the insanity (which draws ever nearer to the awful memories of Nazi ideology and practice) of the `Zionist movement'";

--that the hatred that Garaudy had aroused was, perhaps, because "he is a man: free, intelligent, and brave";

--that he has now read *The Founding Myths of Israeli Politics* and found nothing blameworthy in it;

--that the anti-revisionist Gayssot law is formulated in such a novel and absurd way as to place judges in an impossible situation;

--that the intoxication (*ivresse*), or dizziness, of Zionism lies in its tendency to ceaseless expansion.

Not exactly the kind of "backing off" the jackals of the Holocaust lobby demand! Unsurprisingly, prior assurances to the contrary, the Abbe Pierre's article was not printed in *Le Monde*. (It did appear in the French newsletter *Faits et Documents* [BP 254-09, 75424]: a copy is available in French from CODOH.)

What a pair, eh? Imagine! Two 83-year-olds. Last May, Jean-Francois Kahn, one of France's leading Holocaust cultists, called the Roger Garaudy/Abbe Pierre affair "a tremendous victory" for the revisionist cause. New victories have been won, with Garaudy eluding the encircling judicial forces to head, like an anti-imperialist Napoleon, to the Nile and beyond, and the Abbe Pierre defying, in the service of humanity and truth, the new face of persecution.

In France today a new, ad hoc coalition is forming among old enemies, leftists like Garaudy and the Abbe Pierre, rightists like many of the supporters of Jean-Marie Le Pen. Still at odds over many issues (Abbe Pierre has been one of strongest voices in favor of non-white immigrants, while Le Pen's position is well known), both sides concur on the right of and the need for free inquiry and open debate on the historical facts concerning the Holocaust.

Committee for Open Debate on the Holocaust is proud of its role in working with French men and women to make available, through its Web site, French-language and other materials unobtainable (if not illegal) in France, where Paul Rassinier, a member of the wartime resistance and deportee, became the "father of Holocaust revisionism," and where Robert Faurisson has struggled over twenty years to deepen and broaden Rassinier's work, at great personal cost to himself, his family, and his career.

(Garuady's *The Founding Myths of Israeli Politics* is available from CODOH as a spiral-bound computer print-out for a donation of $35. Your contribution will help us continue to help them.)

A tale of two Harvards

This summer the Harvard Law Library began disseminating, on the World Wide Web, something called "The Harvard Law School Library's Guide to Hate Groups on the Internet." The "Guide" rounds up the usual suspects, including "Skinheads," "Neo-Nazis," "White Power," and the like, and excludes the usual non-suspects, such as the Jewish Defense League, which has its own site on the Web. Not only has the JDL been classified as a terrorist group by the FBI due to its murderous attacks on Americans, but the like-minded political party its founder, Meir Kahane, established was banned in Israel for its anti-Arab racism.

Are you wondering whether Committee for Open Debate on the Holocaust made the cut? Are you kidding me? CODOHWeb figures prominently among the "Revisionist" "hate groups" listed. Why? Who runs this "Guide" for the Harvard Law Library? The perpetrator doesn't want to come in out of the dark. In an article in *Chronicle of Higher Education* (10 September 96), he is referred to as "a" librarian, "the" librarian, and the librarian "who asked not to be named."

What, in this context, is this Harvard librarian's definition of a "hate group?" Hate groups encompass organizations that advocate violence against or separation from the customary victim groups. Since CODOHWeb does neither, he added this helpful coda: "or ... an organization that knowingly spreads lies and half-truths in order to demean or incite hatred against these persons or organizations."

After combing the hundreds of electronic pages of revisionist materials posted on CODOHWeb, the Harvard compiler quoted this nugget of hate speech from CODOH:

> CODOH features technical articles on the gas chamber controversy, transcripts and articles questioning the validity of various war crimes trials, documentation of the persecution and censorship of revisionists and other free thinkers, reviews of thought-provoking books and e-mail from you, our readers. CODOH international offers material in German, Italian and French.

Well, thanks for the advertisement. Like the old woman in that hamburger commercial from a few years back, however, you may ask, "Where's the hate"?

The people at Harvard Law who compiled this guide must be hoping to capitalize on the widespread popular image of the Harvard Law School as a precinct sacred to the single-minded contemplation of jurisprudence by weighty-minded professors and knowledge-hungry students, the Harvard Law of "The Paper Chase"--and on the storied jurists who, many decades ago, created the image's substance, now sadly eroded by time and such figures as Alan Dershowitz.

Alan Dershowitz, who agitated ceaselessly for the conviction (and thus the execution) of John Demjanjuk in Israel, and then--when the evidence proved conclusively that Demjanjuk had been framed on the "Ivan the Terrible" of Treblinka charges--argued that Demjanjuk must have been guilty of other crimes committed in other places. Dershowitz, who deceitfully told the *Daily Texan* (U. Texas--Austin) at the time I was attempting to insert a Holocaust revisionist full-pager in that paper that: "Bradley Smith [is] a known anti-semite and an anti-Black racist with phony credentials." (The *Texan* neither printed examples of such ill-will on my part or allowed me to respond to the charge.)

Alan Dershowitz, the shifty trial lawyer who drags actual killers to freedom through legal loopholes and pursues innocent refugees from Communism with the zeal of an ambulance chaser; who brands revisionists racists and anti-semites, then uses media to grandstand, as he did with me, with offers to debate whether the earth is flat or black slavery existed. Alan Dershowitz, the new face, the real face of Harvard Law School.

Perhaps, however, not that new at all. A couple of my revisionist friends who went to Harvard remind me that there are really two Harvards--one open, tolerant, and dedicated to the freedom of research and expression basic to the pursuit of knowledge and truth; the other devoted with crabbed fanaticism to the defense of orthodoxy, or the reigning social order, at the expense of fairness and freedom.

In the seventeenth century, Harvard divine Cotton Mather was rooting out witches and wrestling with the devil. Slavetraders--some of them Jewish--and slaveholders attended Harvard in the eighteenth and nineteenth centuries. Almost every form of class, caste, ethnic and religious prejudice has been applied against applicants--except New England Yankees--to "fair Harvard," culminating in the notorious Jewish quota in the 1920's.

That's the Harvard they don't make movies or television series about--the one that lives on using malicious and anonymous libels of the kind of thoughtful revisionist scholarship that CODOH brings to men and women thirsting for truth and freedom in countries where such things come at a legal price. The carefully formulated slander produced by Harvard Law was aimed, not only at myself, but at the men and women who have worked and supported me for years, against formidable odds and often at formidable sacrifice, particularly for our colleagues in Europe.

I decided to submit a small advertisement to the Harvard *Crimson* headlined "*Must* We All Believe Alike?," noting the existence of the Guide to Hate on the Net, and that I am listed there, and giving the address for CODOHWeb so that every Harvard student who has an interest in this subject could judge the site for him/herself.

Will the ad run? Who knows? The *Crimson* has never run anything I've sent them. Maybe they're still talking it over with Alan Dershowitz. I suspect that Harvard Law's finest is grinning someplace behind Harvard Law's nasty little "Guide," and that the shades of his antecedents from the other Harvard--the mean, bigoted, and stupid Harvard--are grinning with him.

From ordinary groundling text to cyberspace: how is it done?

By Richard Widmann

(Widmann is co-Webmaster of CODOHWeb, writer, and family man.)

As co-Webmaster of CODOHWeb, I am constantly receiving articles from around the world to consider for posting to our website. Many revisionist articles are first published in some print format before being considered for the trip to cyberspace. But what exactly does it take to transform an article from the print medium to one on the World Wide Web? In fact, the process is quite involved and oftentimes quite challenging.

The first step is to get the article into a computerized format. In other words, it needs to be typed into a computer via a word processing software package. My software of choice is "Microsoft Word" which runs on an IBM-compatible PC (personal computer). Herein lies the first difficulty.

Many revisionists use word processors which run on Macintosh computers. Typically these two computer systems can't even read a disc created on the other unless very specialized software has been purchased and installed. The next glitch is that even those revisionists who use an IBM-compatible PC may not be using "Word" as their word processor. This is not normally a major problem, since today's word processors are quite adaptable and can read most of the competitor's formats.

Once I can get the file into my PC, I have to convert it into what is known as "plain text" format. This eliminates all "stylistic" elements of the article; i.e., clears out fonts and point sizes and any formatting. The result is something that resembles what could have been turned out on a typewriter.

The next step is to get the article into an HTML format. HTML is the acronym for Hyper-Text-Markup-Language,

the code with which all articles posted to the Web must be written. The standardization provided by HTML allows different varieties of computers and software to read what is posted. However, different web-browsing software can cause the article to appear differently. The most popular "browser" today is "Netscape Navigator." I used to go through the arduous task of doing all the HTML coding by hand, but today I import it into a software package that does the rudimentary coding for me, reducing the time and effort involved.

Now it is time to add various stylistic and aesthetic elements to the article. I go through the article adding different text styles (e.g. italics, bold, etc.) I increase the point size of various headers or titles. Then I've got to decide which colors to use for the text and background. This is also the time at which "links" to other articles are added. Each of these elements is triggered by a very specific HTML code.

One of the greatest difficulties I confront is the use of "foreign" words. Special code must be added for any non-English character. Typically I run into many of these in the revisionist articles that are submitted. Sometimes these foreign characters (for instance, German umlauts or the French cedille) are missing or replaced with an incongruous, computer-generated character, occasionally a small square box, or a parenthesis, or even a capital "E." When this occurs, I have to methodically go through the original to determine what the missing or replaced letter should be, and then add the HTML code which corresponds to the correct character. To represent the umlauted German u, for example, used frequently in German articles, I must insert the code "&uuml." Obviously, the task of coding an entire article can be painstaking.

Once the article meets my standards, it is time to upload it to the Web, in essence saving it to a computer which allows access to anyone in the world. The transformation from print to cyberspace is complete.

Why go through all this work to post revisionist articles to the World Wide Web? The answer is simple; to reach out to those around the globe who are unaware of the revisionist message, to combat the would-be book-banners and book-burners, and to pave the road of truth for future generations

"Spiritual pollution" is a generic slogan. Moslem tyrants, Christian fundamentalists, communists, the Rabbi Hiers all use it as a tool to stay on top in the cultural wars. Always out in front, the geniuses at the SWC have refined the two-word slogan to one: "hate". Hate is spiritual pollution, thus...

Notes on the culture wars

In an undated pitch for contributions, **Rabbi Marvin Hier,** Dean and Founder of the Simon Wiesenthal Center, writes of one of the Center's many accomplishments: "When the `revisionist' Committee for Open Debate on the Holocaust placed slick, full-page ads in college and university newspapers all across the country denying the historical truth of the Holocaust, we mobilized our NATIONAL TASK FORCE AGAINST HATE [caps in the original] to combat efforts to diminish and deny the Nazi Genocide and demean its victims." The rabbi is right. That's what they did.

BEIJING: "In the most sweeping example on record of government Internet censorship, China has blocked access to hundreds of politically sensitive Web sites including those of human-rights groups, foreign media outlets, Tibetan independent networks and Taiwanese and Hong Kong democratic political organizations. . . the crackdown appeared to be part of an ongoing campaign against `spiritual pollution' orchestrated by the Beijing regime." (*Los Angles Times*, 6 September 96.)

"Spiritual pollution" is a generic slogan. Moslem tyrants, Christian fundamentalists, communists, the Rabbi Hiers all use it as a tool to stay on top in the cultural wars. Always out in front, the geniuses at the SWC have refined the two-word slogan to one: "hate". Hate is spiritual pollution, thus the SWC can work to criminalize intellectual freedom on the Internet, charging hate here, charging hate there, just like their spiritual buddies in Beijing.

Jamaat al-Muslimeen, the Islamic Peoples' Movement (Baltimore) has asked that I join in an effort to "Boycott Jewish Businesses Which Support Israel." I decline. No specific reason. No enthusiasm. I recall that back in the 1950s and 60s there was much talk about not buying goods, particularly Volkswagens, made in Germany. I had no enthusiasm for it.

University of Puget Sound student David Stennett contributed three books to the campus library. The library didn't want them because they were not of "sufficient scholarly value to be included in our collection." The books were *The Ball Report* by John Ball, *Not Guilty at Nuremberg* by Carlos Porter, and *Confessions of a Holocaust Revisionist* by Bradley Smith. *Confessions* is a literary work so there's no argument there. But the refusal of the books by Ball and Porter is one more tiny power play by the cultural establishment.

Outlaw Biker Tattoo Revue (#52, 1996) ran an article titled "The Tattooed Skins of Buchenwald: Hidden Horror of the Holocaust." Written by Kenneth Kipperman, it relates all the tattoo stories and then some that I have ever heard about Buchenwald and Ilse Koch and the human skin ("goat" skin according to General Lucius B. Clay) lampshades, and includes many photos in color, some of

which I have never seen before. Kipperman was "born in Lodz, Poland, the son of two Holocaust survivors."

President Clinton's cabinet I can understand, but white-trash biker periodicals?

Letters

Charles E. Weber. *I was utterly astonished to find the statement on page 3 of* SR: "SOR's *first issue will feature. . . the first full review of Daniel Goldhagen's* Hitler's Willing Executioners *by a revisionist publication anywhere." My rather long review not only appeared in* Christian News *of 8 July, but all 13 pages of it have appeared in the* Liberty Bell. *I am astonished that you have missed these.*

(So am I. But it's all true. I hear that ginseng is good for the memory. I'll look into it.)

Mark Hallet (e-mail) *Before reading your material, and looking at some of the other revisionist Websites, I hadn't seriously questioned the validity of the "orthodox" view of the Holocaust. I had thought that the only people questioning the Holocaust were Neo-Nazis, KKK, skinheads, etc., out to promote a Zionist-dominated-one-world-government conspiracy theory. (To be fair, some of 'em are.) The fact that the Nazis and the KKK believe that something is fishy about the Holocaust doesn't prove or disprove its historical validity.*

I try to keep an open mind, to always question the "conventional wisdom" on any topic. Your site certainly provides food for thought. Put me down as newly skeptical about the Holocaust, at least as it is typically promoted.

(You're down.)

Kenneth Schmidt *You may not have deliberately chosen the field of Holocaustophobia but this work will probably be the defining characteristic of your life.*

(A reasonable assumption. Contemplating it makes me feel a little hollow.)

Carl Hottelet *In SR15 & 16, Summer 1993, you write of your tour of the U.S. Holocaust Memorial Museum in Washington D.C. You write a riveting story with wondrous poignancy about a photograph of a Jew holding a pretty girl child in his arms. The man looks apprehensively leftward out of the corner of his eye. The child, a part of her face under a "babushka," her little body wrapped against the cold, looks unconcernedly in the same direction as she rests cozily in her father's arms.*

The father is a hapless fragment of humanity, caught up in whirlwind he could not control, could not comprehend. The photo transcends all politics, which appear particularly sordid in this context. It is disgusting to see how the Museum exploits it to further their racket.

You note the photographs had been taken from the "Bundesarchiv Koblenz," the (German) Federal (Military) Archives that are kept in the city of Koblenz. This means the picture was taken by a German photographer, probably a member of a "Propagandakompanie," i.e., combat reporters and photographers. We don't know when the picture was taken, or where, or by whom--except that it must have been taken by a German. Why? It had no military, or tactical, or political, or another discernible significance. Why was it taken? Could it be that the German photographer was as caught up in the theme, in the compelling composition as you were by his rendition of it half a century later?

While you and I know nothing about this photograph, the Museum may well know all about it--including the fate of its subjects. You will remember that the "Berlin Document Center" was turned over by American politicians to Jews as their private preserve and was for decades under their exclusive control. The German Military Records, deposited at Koblenz, were among their prime targets. If they got the photograph, as they did get it, they got with it all attendant and pertinent documents, which they have suppressed, as they have suppressed so much else.

The photograph could not have been taken for any reason but for its supra-national human appeal. The Germans could not have used it even for propaganda purposes, and didn't. But the Museum does, insidiously, effectively, and will do so as long as the people who run it are around, as you know better than most.

Tim Trela (e-mail) *I saw Simon Wiesenthal on TV the other day. He was talking about the horrible effect that the Internet is having on school kids searching for info on the Holocaust. I kept thinking to myself: What is he talking about? Then it dawned on me; you guys are shooting large holes in their story and they're getting plenty worried.*

Matt Giwar (e-mail) *The belief structure of the holohuggers can be likened to those who believe in reincarnation. For example, someone claims to have been Napoleon. To the skeptic the simple way to deal with that is to find another person claiming to have been Napoleon and to laugh. But for the true believer, finding two people who claim to have been Napoleon merely deepens the mystery of reincarnation.*

Revisionism to the *world!*

(Following is a partial list of the revisionist materials posted on CODOHWeb over the last 30 days, any of which I will send you in return for your contribution.)

9/29/96 David Irving's ACTION REPORT #10, German language (under construction.) Informationen für die Spender des Fonds. Herausgegeben von David Irvings weltweiten Rechtsverteidigungsfonds DIFF.

9/24/96 *Swindler's Mist: Spielberg's Fraud in Schindler's List ©1994* , Alan R. Critchley and Michael A. Hoffman II.

Anthology on Jewish Resistance and anti-Polonism, Dana I. Alvi, editor.

Yaffa Eliach, - "one of America's most respected Holocaust scholars,". Dana I. Alvi, Editor.

Auch Holocaust-Lügen haben kurze Beine, by Prof. Dr. Ernst Nolte.

Links to Iraqi Action Coalition (IAC)

9/21/96 *Japan Was Provoked into a War of Self Defense*, by Carlos Porter.

The Fraud of Zionism, by Wilbur Sensor.

9/19/96 *Briefwechsel mit dem Jan-Sehn-Institut Krakau*

Death Dealer: The Memoirs of the SS Kommandant at Auschwitz , by Rudolf Höss. Steven Paskuly, ed., Andrew Pollinger, trans., foreward by Primo Levi, reviewed by Richard Widmann

9/15/96 Short pieces for the Newsdesk.

960802 - Goldhagen and his Critics.

960810 - Great French War Criminal Disappears.

960905 - U.S. Holocaust Author Admits Faults to Germans.

960905 - ADL Hails Convictions/Jewish Group Settles Spy Suit.

960905 - French Court Set To Rule on Papon Case.

960905 - Defense Asks Court to Free Ex-Nazi. L'Ivresse sioniste, Abbe Pierre.

9/14/96 The Evidence from Aerial Photography , John Ball (Text w/Graphics Links).

9/13/96 Alternative Information Center, a Middle East information site monitoring Israeli/Palestinian issues.

9/12/96 *Do "Documentary" Photographs Prove the Nazi Persecution of the Jews?*, by Udo Walendy.

9/06/96 Arsonists Attack Revisionist Publisher.

9/09/96 *Foundations of Contemporary History*, by Germar Rudolf et al. The "Gas Chambers" at Auschwitz and Majdanek , by Germar Rudolf.

In cosa credo, in cosa non credo, e perché!, by Bradley R. Smith.

9/02/96 *Typhus and the Jews (update)*, by Friedrich Paul Berg.

9/01/96 *Remers Kommentare zum Rudolf Gutachten*, by Germar Rudolf.

The name of the game?

The name of the game is names. Without an increasing number of subscribers to *Smith's Report*, many of whom become contributors as well, I'm a dead duck.

I want to thank those of you who responded to my last request for names by sending me several good lists over the summer. I'm beginning to get a trickle of names from CODOHWeb, but the best source for names remain you who subscribe to *SR*. Please focus on what might seem to you a peripheral matter but which is at the heart of my staying alive here. In all likelihood you know people who would be interested in looking at a sample copy of this *Report*. You may know a *lot* of people who would like to see at least one issue.

I have reprinted, again, my article titled **"The Holocaust Controversy: The Case for Open Debate"** as a leaflet. It is the most widely read revisionist essay ever published. This new printing contains our new address for CODOHWeb, along with an offer to send the reader a copy of *Smith's Report*. I ship this 8-panel leaflet at cost: 10 copies for $2. 50 copies for $5. 100 or more copies for $10 (all postpaid). This is a formidable, productive essay, and has drawn many people to *Smith's Report* and to revisionism.

For a contribution $35, I can send you a spiral-bound print-out of Roger Garaudy's ***The Founding Myths of Israeli Politics***, the book which caused an uproar in France by confronting Zionism and the Jewish holocaust story head-on. 122 pages, including the open letter from Abbe Pierre to Garaudy of 15 April 96.

For the first time I am making available a print-out of the full **Contents of CODOHWeb**. It lists all the articles and essays posted on the World Wide Web and available as print-outs on 8 1/2 x 11 paper. The pages include: Gas Chambers and Gas Vans (17 articles); War Crimes Trials, German & Japanese (14 articles); Codoh International: A Multilingual Resource (70 articles and books in Dansk, Deutsch, Espanol, Francais, Italiano and Portuguese), -- and much more. 34 pages.

Your contribution is very much appreciated.

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